439 some spices, English razorblades, sewing needles, safety pins, Lux soap in hotelroom size, laundry soap cake, kerosene, etc. The wholesalers, usually Arabs, buy these and sell them to Muslim Ethiopian retailers. Sometimes, in bigger towns, Arabs open regular stalls and even stores to sell these items daily, as well as special luxuries such as chocolate, hard candy, and products of the central Ethiopian government such as matches (a government monopoly), cigarettes for Muslims (also a government monopoly), school notebooks with the picture of the Emperor on the title page, pencils, imported readymade eyeglasses, etc. On their return trips the trente-quatro trucks are heavily laden with produce such as tyeff, nug, linseed, peas, beans, honey, sheepskins, cowhides, and in some areas musk from the civet cat, and coffee.

438 The purchases of the farmer consist in greater part of items from other areas of Ethiopia, notably, salt, coffee, spices, some of the raw cotton and matches. Much of this is still carried by traditional caravan, where no roads exist or where they have been washed out. Caravans form after the middle of the dry season, and return just before the rainy season, so that the farmer can stock up on staples.

435 To pay for these purchases and for some of the imported items such as razor blades, the farmer brings his produce, but prices fluctuate between seasons, with every arrival or departure of caravans (or trucks), and with distance. For example, 1 quintal (100 kilos) of

162 632 433 463 of the town's total population, support themselves by working among the densely packed rows of beer houses and mead halls which are found along the approaches to, and in the vicinity of, the arada, the weekly market area. A portion of these women alternate periods of beer selling with work as servants in Amhara households.

632 779 563 [197] [167] [142] Gondar's Muslims include both Abyssinians (pejoratively, "Jabartiy", "half-caste") and Arabs. While the former are mono-lingual Amharic speakers and physically indistinguishable from Amhara, the latter are distinctively dressed, bilingual in Amharic and Arabic, often light-skinned, and either immigrants from South Arabia or the descendants of immigrants and their Abyssinian [443] wives. Arab men are the town's most affluent merchants [442] (who often make a weekly circuit of provincial markets with their goods), shop-keepers, and wholesalers. Arab women are secluded at home. In the main, Gondar's Muslims are residentially nucleated in Addis Allem, a settlement on the town's southern perimeter and contiguous to the arada.

632 563 463 [197] [562] A substantial number of Tigrinya-speaking people, predominantly Eritrean, live in Gondar. The men are employed mainly as artisans (carpenters, masons, sandal makers, tailors, tinkers), laborers, and ecclesiastics. Because of their relative sophistication, Eritrean women are popular servants for affluent townsmen, and as

*793 869 222 five weeks before it is ready to be woven into a tsifit, a food hamper and table around which the Amhara meal is eaten. Because the students cannot afford so long a hiatus from their studies, the grasses are dried only a week or so, in order to lighten them for the trip back [735] to the highlands. During their stay in the lowlands, the students support themselves by begging food from local farmers. Enterprising students often gather twice the amount of gramta they can carry, leaving the surplus to be taken up to the highlands in January.

*793 869 The gramta is brought to the student's hut at the kiyne school for storage and drying. Although the stu- [442] dents are anxious to sell immediately upon drying, both price and demand are low then, since the weavers, peasant [286] women, have no leisure for tsifit making until March. In *[192] the meanwhile, the student makes either traditional umbrellas of gramta for sale at the regional market, or seleyen, shrouds which he sells in the churchyard to mourners.

[434] Students also beg crops, a portion of which they consume and the remainder of which is sold at market. For a four week period, during October and November, the student begs a traditional double handful of pulses from farmers. During a two to three month period from February to April, students beg cereals and other crops (especially, cayenne). Because the amounts of produce

12:Young E-4,5 (1966) 1971 MP5 Amhara MP5
Begemder

obtained are often considerable (100 kilos and more), arrangements must be made for obtaining a donkey.

However great his needs may be, a student cannot expect to participate in all of these activities, since this would leave insufficient time for his kiyne studies. However, gramta gathering and pulse begging are sometimes both engaged in during a single year.

Thus, the young debtera student finds himself transported from the benign enviornment of his natal parish to one in which only self-reliance and resourcefulness can secure his chosen goals and maintain his physical well-being. Ultimately, he must make a bitter choice between professional and material satisfaction. The profits from gramta sales, and the foodstuffs he has begged would much ameliorate his misery. Yet, in spite of his pressing subsistence requirements, the student sets aside only a minor portion of his profits for these needs. He exchanges most of these goods for money, which he retains as a fluid and durable capital with which to purchase necessary professional articles (mainly books) and to support his future commercial ventures. During the years of his kiyne studies, his assets accumulate at the rate of perhaps E$25. per annum.[25]

[25] A significant sum where per capita gross national product is E$116. (EAS:134); E$1.=U.S.$0.40.